WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—NO. 6.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, FEBRUARY 7, 1826. [NO. 84

To the Editor of the Western Recorder.

Sir,—I send you the following extracts from the records of the Ogdensburgh Presbytery, for insertion in the Western Recorder.

Obediently yours, H. S. JOHNSON.

Canton, January 3d, 1826.

Presbytery of Ogdensburgh met according to adjournment, and was constituted with prayer.

Rev. James Douglass, pastor of the church in the town of Lisbon, stated that he should no longer consider himself amenable to this Presbytery, or to any body now under the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America.

Elder Joseph Martin, delegate from the church in Lisbon, declared that church no longer amenable to this Presbytery, nor to any body now under the jurisdiction of the General Assembly of the Presbyterian Church of the United States of America.

Rev. James McAuley, pastor of the first Presbyterian Church in the town of Oswegatchie, stated that he should no longer consider himself amenable to this Presbytery, nor to any body now under the jurisdiction of the General Assembly of the Presbyterian Church of the United States of America.

Presbytery adjourned to meet in Canton, the 10th instant. at 11 o'clock, A. M.

Closed with prayer.

Attest,

H. S. JOHNSON, Stated Cl'k.

Canton, January 10, 1826.

Presbytery of Ogdensburgh met according to adjournment, and was constituted with a Sermon and prayer.

Elder John Fine, delegate from the first Presbyterian Church in the town of Oswegatchie, asked the Presbytery to express their opinion in regard to the relation of that church with the Rev. James McAuley; and to take some measures with said church.

After much deliberation, it was unanimously

"Resolved, That the Rev James McAuley, by declaring himself no longer amenable to this Presbytery, nor to any body now under the jurisdiction of the General Assembly of the Presbyterian Church of the United States of America, has, to all intents and purposes, vacated the pastoral office in the first Presbyterian church in the town of Oswegatchie, and that it is the duty of that church to apply to this Presbytery, for such ministerial labour as they may need.

"Resolved, That Rev. H. S. Johnson and Rev. Thomas Kennan, be a delegation from this Presbytery to the first Presbyterian church in the town of Oswegatchie—to assemble the communicants—declare the church vacant—and give them such advice as the delegation shall think necessary.

Attest,

H. S. JOHNSON, Stated Clerk.

From the Connecticut Observer.

HOW TO AVOID GIVING.

Or, Be Just before you are Generous.

Mr. Editor,—Without deciding how much a man may involve himself in debt, at the expense of his own comfort, and the instruction and happiness of his family, all will agree that he ought not to do it, to the injury of society, or the cause of benevolence. I have a neighbor, who, I think offends in this particular,—and as my case is not, I suspect, entirely singular, I wish to offer a few plain thoughts on this subject. My neighbor, then, I must inform you, is a wealthy farmer—at least is reckoned so among us;—his farm is extensive and well stocked—and his affairs are all prosperous. He is a man who intends to be strictly honest—indeed his favorite maxin, which I have heard him repeat more than a thousand times, is "Be just before you are generous." He is naturally kind—in many respects, he is an excellent member of society—but after all, he has one fault, which much impedes his usefulness—and if I must say, his respectability. He has a wonderful desire to add field to field—and house to house. This he does not aim nor wish to do, by unfair bargains, but by hard labor, and what he calls the strictest prudence. He cannot, or it seems as if he could not, resist a temptation to purchase every acre of land offered for sale, which lies in the vicinity of his own. The consequence is, he is constantly in debt, and though among the richest men in our parish, never feels able to do any thing for benevolent objects—especially for the missionary cause—because he must "Be just before he is generous."—That is, as he interprets it, He can give nothing to the Lord, until he has bought all the land he wishes, and paid for it. I have many a time tried to persuade him to subscribe to a little Bible Society which we have here,—but could never yet break over his ideas of justice. He professes much interest in such things—and hopes, by and by, he shall get out of debt, and then he will do something—but at present he really is so involved, he cannot conscientiously give a farthing in charity. Not long since, we made an effort to increase our library—and as he has a large family, some of whom are fond of reading, we thought he might be induced to aid in the project;—but all his affection, and even pride, could not prevail on him to be generous and liberal before he was just. Yet the very next day, without any hesitation, he made a contract for many hundred dollars' worth of land. I begin to fear that the time never will come when his conscience will suffer him to be benevolent.

And it is quite curious, Mr. Editor, to see how he almost seems to envy those of us, who, though poor in comparison with himself, are not hindered by voluntary engagements, from doing a little for the souls of our fellow men.—"O if he only had as much ready money as some of his neighbors, it would be so pleasant to bestow it liberally." And he seems really to think, that others, who have not the same rage for buying lands and houses, and therefore have not so many notes to pay as himself, are justly bound to bear those expenses and perform those labors which must be borne and performed by somebody, or society could not flourish.

Now it seems to me, that he, and I fear many others, are wretchedly deceiving themselves; and that while they are needlessly prevented from being charitable and efficient in the concerns of society, by a weight of voluntary debt, the maxim "Be just before you are generous," will answer neither at the bar of public opinion, nor before the tribunal of heaven. No man, it seems to me, has any right, for the gratification of ambition or vain desire, to fetter himself with obligations which prevent him from discharging all the claims of benevolence and of the public good. If my neighbor had always kept these in view, while entering into his contracts, there would be no occasion for these remarks.

A FARMER.

INTERESTING CASE OF CONVERSION.

A letter from Mr. Holland, Baptist missionary at Candy's Creek, among the Cherokees, where a little church was formed 25th Sept. last, to which six natives were admitted, contains the following account of the conversion of a man by the name of Stephen Foreman:—

"He is a youth whose heart was wrought upon in the year 1823, in such a manner, that he covenanted, if God would deliver him from dreaded danger, (which was the cause of his vow) he would devote himself to his service through life. He was then at a revelling, but never attended a meeting for that purpose, or any thing of the kind but once afterwards; which transgression was a source of continual grief to him. A severe and dangerous sickness, with which he was after attacked, served to deepen his impressions, and force him to the Bible, the only earthly guide with which heaven blessed him in his great emergency. This he says, was a great blessing; yet, so ignorant was he, that a great part of the Bible was to him a sealed book. Notwithstanding his way was dark, he groped along by the faint glimmering which shone in his path, hoping and believing that a kind God would at last cause his path to terminate in the narrow way that leads to heaven. In this trying situation he remained during the last year, disdaining all parties of pleasure and firmly believing that his soul had little to do with the vanities of time.

Though he resided but three and a half miles distant, I did not become acquainted with him till the early part of the present year, except by hearing once or twice, an expression which had become proverbial with some, viz: "There is the person who never attends frolics, nor does any thing wrong." As soon as he heard of our Sabbath school and little sanctuary, he attended; and I think he has never been absent on the Sabbath since. Light burst in upon his mind. He saw more and more the plague of his heart, till at length his burden became insupportable. He cast himself into the arms of his Saviour, to whom he was directed. He was received and enabled to rejoice with joy 'unspeakable and full of glory.' Since that happy moment he has apparently been the subject of more exalted and uninterrupted spiritual enjoyment, than I ever saw exhibited in any other person for the same length of time.

"He suffers shameful and gross abuse for Christ's sake, without a revengeful word or look. In a letter to me, he says, 'My brethren are very angry with me for becoming religious; but I cannot hate them, my soul pities them.—*Southern Intelligencer.*

From the Recorder & Telegraph.

PRAYER FOR OUR COLLEGES.

Messrs Editors,—I beg leave, through your useful paper, to invite the public attention once more to the proposition which has been so often made, to set apart the 27th of February as a day of Fasting and Prayer for our Colleges. From the time the proposition was first made, I have regarded it with great interest, and have yearly considered it a privilege to observe the day in union with my brethren. If there is to be a learned and pious ministry in the world, the Spirit must be poured out upon the Colleges. If the immeasurable wastes of our own country are to be supplied with properly qualified pastors,—if enlightened piety is to prevail among our civilians, so far as to give stability to our republican institutions,—the Spirit must be poured out upon our Colleges, beyond any thing which the world has ever yet seen. If missionaries, in sufficient numbers and with competent acquisitions, are to be sent to five hundred and fifty millions of pagans and Mahometans, the Spirit must be poured out upon the Colleges, beyond what the imaginations of men have ever dared to conceive.

I was struck with a piece in one of the papers the other day, which ascribed the repeated revivals of religion in one of our most favoured colleges to the habitual prayers of the ministers in the neighbourhood; and I have been grieved and astonished to notice, in regard to another College, that it seems to be so little remembered in the prayers of its clerical friends on the Sabbath, and on more public occasions.

I really fear that this is one of the great neglects of Christians at the present day. How can they expect that the world will be supplied with ministers and missionaries, if they do not pray for the influence of God on the Seminaries of Learning? Whence can they come, unless from those fountains? And how from those fountains, unless they are cleansed with the salt of grace? and how can they be cleansed without the prayers of the churches? Is it forgotten that it is made an unchangeable rule, "I will yet for this be inquired of by the house of Israel to do it for them."

I understand from good authority, that the revival which is now going on in one of our Colleges may be distinctly traced to prayers which went before, and among others to those which were offered in some of our Theological Seminaries.

I could here disclose a scene truly affecting, did not a regard for the feelings of the actors whose modesty would shrink from the public gaze, seal my lips; but I hope the blessed youth in our divinity schools will be encouraged, and continue to pour forth their weekly and daily prayers for the Colleges which gave them birth.

I have not time to enlarge; but I wish some abler pen would take up this subject, and that many pens would touch it and throw it into every form, and hold it up in all its interesting aspects. I hope that not a Christian in America, will fail to observe the 27th of February. Minimus.

QUESTIONS FOR SELF-EXAMINATION.

General Questions which a serious Christian may propose to himself, before he begins his evening devotions.

With what degree of attention and fervour did I use my morning prayers, public or private?

Have I done any thing without a present, or at least a previous preception of its direct or remote tendency to the glory of God?

Did I in the morning consider what particular virtue I was to exercise, and what business I had to do in the day?

Have I been zealous to undertake, and active in doing what good I could?

Have I interested myself any further in the affairs of others than charity required?

Have I, before I visited, or was visited, considered how I might thereby give or receive improvement?

Have I mentioned any failing or fault of any man, when it was not necessary for the good of another?

Have I unnecessarily grieved any one by word or deed?

Have I before, or in every action, considered how it might be a means of improving in the virtue of the day?

Particular Questions, relative to the love of God.

Have I set apart some of this day to think upon his perfections and mercies?

Have I laboured to make this day a day of heavenly rest, sacred to divine love?

Have I employed those parts of it in works of necessity and mercy which were not employed in prayer, reading and meditation.

General Questions which may be used every morning.

Did I think of God first and last?

Have I examined myself, how I behaved since last night's retirement?

Am I resolved to do all the good I can this day, and to be diligent in the business of my calling?

Particular Questions relating to the love of our neighbour.—For every evening.

Have I thought any thing but my conscience too dear to part with, to please or serve my neighbour?

Have I rejoiced or grieved with him?

Have I received his infirmities with pity, not with anger?

Have I contradicted any one either where I had no good end in view, or where there was no probability of convincing?

Have I let him I thought in the wrong (in a trifle) have the last word?

Particular Questions relating to humility.

Have I laboured to conform all my tho'ts, words and actions to these fundamental maxims: "I am nothing, I have nothing, I can do nothing?"

Have I set apart some time in this day, to think upon my infirmities, follies and sins?

Have I ascribed to myself any part of any good which God did by my hand?

Have I said or done any thing, with a view to the praise of men?

Have I desired the praise of men?

Have I taken pleasure in it?

Have I commended myself, or others, to their faces, unless for God's sake, and then with fear and trembling?

Have I despised any one's advice?

Have I, when I thought so, said I am in the wrong?

Have I received contempt for things indifferent with meekness: For doing my duty with joy?

Have I omitted justifying myself where the glory of God was not concerned? Have I submitted to be thought in the wrong?

Have I, when contemned, *first* prayed God it might not discourage, or puff me up; *secondly*, that it might not be imputed to the contemner; *thirdly*, that it might heal my pride?

Have I, without some particular good in view, mentioned the contempt I had met with?

Particular Questions relating to mortification.

Have I done any thing merely because it was pleasing?

Have I not only not done what passion solicited me to, but done just to the contrary?

Have I received the inconveniences I could not avoid, as means of mortification chosen for me by God?

Have I contrived pretences to avoid self-denial?

In particular, Have I thought any occasion of denying myself too small to be embraced?

Have I submitted my will to the will of every one that opposed it; except where the glory of God was concerned?

Have I set apart some time for endeavouring after a lively sense of the sufferings of Christ and my own sins? For deprecating God's judgment and thinking how to amend?

Particular Questions relating to resignation and meekness.

Have I endeavoured to will what God wills, and that only?

Have I received every thing that has befallen me, without my choice as the choice of infinite wisdom and goodness for me, with thanks?

Have I (after doing what he requires of me to do concerning them) left all future things absolutely to God's disposal? That is, have I laboured to be wholly indifferent to whichsoever way he shall ordain for me?

Have I resumed my claim to my body, soul, friends, fame, or fortune, which I have made over to God; or repented of my gift, when God accepted any of them at my hands?

Have I endeavoured to be cheerful, mild and courteous, in whatever I said or did?

Have I said any thing with a stern look, accent or gesture? Particularly with regard to religion.

Particular Questions relating to thankfulness.

Have I allotted some time for thanking God for the blessings of the day?

Have I, in order to be the more sensible of them, seriously and deliberately considered the several circumstances that attend them?

Have I considered each of them as an obligation to greater love, and consequently to stricter holiness?—*Wesley.*

From the Recorder and Telegraph.

The following obituary notices of four wives of English missionaries, are taken from the Missionary Register for October. These excellent women were all connected with the London Missionary Society, except Mrs. Bailey, who was wife of Rev. Joseph Bailey, of the Church Missionary Society.

MRS. THRELKELD, OF RAIATEA.

This excellent woman was removed very suddenly; and we shall take but a very brief notice of her decease. Nothing more is mentioned of her expressions, than that the day before her death, she said in relation to the event, "when the trial comes the Lord Jesus will give me strength to say, *thy will be done.*"

"Mr. T. had been to the bedside a few minutes before, and thought she was in a comfortable sleep; judge then of his feelings, when, opening the curtains, he beheld the chief object of his earthly affections in the agonies—shall I say—of death? No, she had no agonies—no pangs—she fell asleep in Jesus.

"As soon as the painful news spread abroad, the King, chiefs, and most of the principal persons, came to sympathize with brother Threlkeld. They sat up with us the whole of the night, and endeavoured to administer all the consolation in their power. The conversation of many, while it afforded great comfort to the wounded spirit, evinced that they were not strangers to the source of all a Christian's joys, and to the objects of his hopes; and that they had not received the gospel of the grace of God in vain. It was a sight of no mean interest, to behold the people mingling their tears with ours, and returning into our own bosoms, the consolations which we had ministered to them.

"This event took place on the 7th of March, 1824. It was to us an unexpected event, and has filled our hearts with grief; but we sorrow not as those who have no hope; our loss is her gain; she is with her Lord and our Lord, rejoicing with *joy unspeakable and full of glory.*"

MRS. DAWSON OF VIZAGAPATAM.

Mr. D. thus speaks of the death of his wife:—

"During the month in which she died, from debility and the effects of medicine, she spoke very little, and at times could not even hear the Scriptures read. In her last sickness, she often lamented that she did not enjoy that happiness in religious exercises which she once experienced; and appeared much distressed in not being able to occupy herself in prayer, reading the Scriptures and meditation. While able to sit up, she spent a part of every day reading the Bible and Scott's Commentary: this she had regularly attended to for years past. I trust that she knew the grace of God, long before this trying day, and had a well grounded hope of acceptance thro' the blood of the Lord Jesus Christ; and this, we have reason to believe, supported her mind during her great sufferings.—Notwithstanding the severe conflict which she had before death, while Br. Gordon and I were praying by her side, she always seemed more composed and evidently united with us. When asked respecting the state of her mind, the most she was able to utter, was, "I hope I am safe." She died Feb. 28, 1825.

MRS. MUNDAY, OF CHINSURAH.

"At Chinsurah, on the 30th July, 1824, died Martha, wife of Rev. George Munday. She was the daughter of pious parents; and appears to have been from her infancy, the subject of religious impressions. From the age of three years, her mother, more deeply to impress the mind of her child with the awful majesty of God, constantly retired with her into secret, and there unfolded to her the mystery of redemption—urged upon her the importance of giving the morning of her days to His service—and then, causing her to kneel by her side, would pour out her soul in prayer, that God would bless the instructions imparted, and make the child a subject of renewing grace.

"These private exhortations and prayers, as may be naturally supposed, produced the most beneficial effects on Mrs. Munday's mind. She remembered having been deeply impressed by them, and was led thereby to feel the natural depravity of her heart, and to see the dangerous state which she was in.

"At the age of thirteen, a decided turn was given to her religious character by the statement made by a missionary of his feelings and views which was read in her hearing. This missionary, the Rev. W. Reeve, married her sister; but she did not know that it was his statement which she had heard till she become a member of the Mission at Bellary, where he laboured.

"Under the patronage of the London Missionary Society, she left England for India, when she was 18 years of age; and joined the family of her brother and sister at Bellary, where she entered, with the greatest ardour, into missionary work, and considered no sacrifice too great and no fatigue too much to be endured, so that she might win souls to Jesus."

She arrived at Chinsurah in March 1821, where she remained till her decease, rendering herself eminently useful in promoting the welfare of the native females.

"On the 25th of July she was attacked with the epidemic fever, which had raged throughout Calcutta, and of which in a very few days she died."

The habitual spirituality of her mind was testified by the heavenliness of her conversation. Religion was the delightful subject on which she appeared most at home; and there are many living witnesses, who can testify the benefit which they have derived from her in this respect. Not only did she enjoy spiritual conversation in others, but entered into it herself, with the zest and feeling of one, who could not but speak of the things which she had handled and tasted of the good word of life.

But perhaps what shone most in her Christian character was her deep humility.

Her affections were naturally strong, and her disposition amiable; while her general deportment was marked by such prudence and kindness, as greatly endeared her to her acquaintance: so that she still lives, and will continue to live, in many hearts.

MRS. BAILEY, OF COTTA, CEYLON.

In consequence of a liver complaint which, after four years' residence in Ceylon, became inveterate, Mrs. B. with her husband returned to England.

"Nearly a month before her death, during my absence from London, says Mr. B. she became suddenly so ill that she was not expected to live till my return. Her only sister, who had been with us since our arrival in England, was enabled to comfort her mind by her conversation and prayers during a period of severe conflict with the great Enemy. This she mentioned to me on my return, with much thankfulness. "The Lord" she said, "heard and answered prayer: and now," she added, "I have nothing to do but to die!—and it will soon be over!" On asking whether she could steadfastly look to Christ and cast herself upon Him, she replied—"O yes! I see in myself nothing but infirmity—nothing but short-coming—nothing but sin: but Jesus died for sinners, of whom I am CHIEF—but He died for ME!"

"As her weakness increased, she appeared to be growing in meetness for the kingdom of God. She acquired more humbling views of herself, and more exalted views of the Saviour; and was enabled, with the greatest composure, to give up her husband

and children The fear of death, which at one time harassed her mind, was entirely removed. She would often break out in fervent supplications and intercessions for herself, for all dear to her, and for the cause of Christ throughout the world—enumerating the particular blessings which she desired for each, till she was almost exhausted. The declaration of the Apostle, 'To die is gain,' was often repeated by her with feelings of joy which she found it impossible to express.

"The evening before her death, the 22d of September, while her sister was raising her from the pillow she repeated with energy,

"Cease, fond nature, cease thy strife,
And let me languish into life."

Her sister replied—

"To patient faith the prize is sure;
And all who to the end endure
The cross, shall wear the crown."

"Yes," said she, "I too shall wear a crown—a crown of glory—bought with blood divine.—I will wait!" During the night she was exceedingly watchful; and begged those who were with her to watch and pray. She considered it as her last night, and spent much of it in prayer, seeming to have great boldness of access unto God. At five o'clock in the morning, the silver cord began to be loosed, and she was evidently near her end. A little time afterward I turned her, at her request, on her side; and inquired whether there was any thing which she wanted, and whether she felt happy. She replied, "I want nothing, but the coming of Jesus Christ—I am quite happy." These were her last words: at a few minutes past six she breathed her last, without a struggle or a groan, in the thirty-second year of her age. Her remains were deposited in Islington Church-yard, on the 28th of September, to await the morning of the Resurrection."

Religious Intelligence.

MISSION AT MALACCA.

The London Missionary Chronicle contains a brief account of the proceedings of the English missionaries at Malacca, a large peninsula of India beyond the Ganges, during the year ending July 10th, 1824. It is stated that at the morning and evening worship in the Hall of the Anglo-Chinese College, about forty persons attend; and in addition to these, in the morning, about seventy Chinese youth from the Fuhkeen school. The number of students in the College is twenty-eight, who are making a good proficiency in the knowledge of Christianity. There are connected with the mission eight schools, seven of which are Chinese, and contain upwards of two hundred scholars, which is twice the number that had attended in any former year. In all these schools Christian books are used, and are taken home by the scholars, and read in many instances by their parents. Since May, 1823, there had been distributed 272 Chinese Bibles, 972 Testaments, and 14,100 Tracts. In the printing establishment fourteen men are employed, ten of whom are Chinese. Medical aid is daily given to the poor gratis. The number of patients during the year had been from ten to twenty every morning.

Chinese Emigrants.—Mr. Medhurst, in a letter dated Batavia, Sept. 1, 1824, states the number of Chinese emigrants residing in different parts of the east at upwards of *one million.*

Chr. Mirror.

From the Recorder & Telegraph.

MISSIONS IN INDIA.

Extract of a letter from a Clergyman in Calcutta, to a gentleman in the vicinity of Boston, dated, July 20th, 1825.

"It will give you pleasure to hear that some little good is in progress in this dark country. At Pallamcottah and the neighbourhood near Madras, more than a hundred *families* have joined themselves to the Lord. They have burnt their idols, and converted their temples into places of Christian worship. Under this Presidency good is certainly done, though nothing great appears. At Chunar, Mr. Bawley labors with a zeal not unlike St. Paul's; and many believe in Jesus who dare not confess him for fear of their countrymen. We wait with patience for the latter rain, when true disciples shall spring up as willows by the water courses, and when this whole desert shall become as a fruitful field. I rejoice to hear from Mr. Newton, that in America you are not only helping us, but that you are doing much to civilize and convert your own poor Indians. May you succeed in all things; and may America and England know no other rivalry than that of doing good. I am, dear Sir, most truly and sincerely yours, THOMAS ROBERTSON."

GOOD EFFECTS OF DOMESTIC MISSIONARY SOCIETIES.

The following extract of a letter from a gentleman in the west to the editor of the Boston Christian Watchman, illustrates the good effects of those societies in the eastern states which take up pious young men, and after giving them a suitable education, send them to labour in our new settlements. The great change for the better which has taken place in St. Louis, is to be ascribed, under Providence, almost wholly to the few missionaries who have planted themselves amidst its moral desolations, and have continued to labour patiently and with much self-denial to the present hour.—*N. Y. Obs.*

St. Louis is in Missouri, and the whole country bordering on the Mississippi above the mouth of the Ohio, what Boston is to New England, and in local situation for business far superior; and yet so far from "increasing numbers being guilty of profaning the Sabbath," there has been a great and important change for the better. In 1817, most of the stores and shops were open, business was transacted publicly, and the haunts of pleasure visited by crowds. Now St. Louis may vie with many of the New England towns in the observance of that day. The Presbyterians and Methodists have commodious houses of worship, neatly finished, and usually filled with worshippers every Sabbath. The Baptists have a house for public worship; and the Episcopalians are about organizing a Society. All the stores and shops are shut, business entirely suspended—two flourishing Sabbath schools for whites and one for blacks are in operation, and many other flattering indications of an increase of virtue and religion are discovered.

AMERICAN BOARD.

The last Recorder & Telegraph gives a summary of the facts contained in the sixteenth Annual Report of the American Board of Commissioners for Foreign Missions, just now published, from which we make the following selections.

The American Board, although in operation two or three years previous, was not incorporated till February, 1812. The number of members under the Act of Incorporation, appointed either then or since, is 57; of whom fifteen have departed this life. Present number 42. Of corresponding members, distinct from the above, there have been 33; viz. in the United States 19; in foreign parts 14. Of the former, 5 have deceased, and of the latter, 2. Present number 36.

The whole number of honorary members, made so by the payment of at least $50 each, if clergymen, and $100 if laymen, is 104; of whom five only are dead. The amount paid to the Board in constituting them members, is $9,217. Sixty-two of them are clergymen.

The whole number of Societies auxiliary to the Board, is 36; viz. in Massachusetts, 11; in New Hampshire, 5; in Maine, 4; in Vermont, 2; in Connecticut, 14. Each of these auxiliaries includes a large number of Missionary Associations, of which the total is probably at this time not less than 700.

The receipts of the Board last year, for general purposes, amounted, including donations, legacies, and interest money, to $55,716. Payments from the Treasury, including $14,248, to extinguish the previous debt of the Board, the same as the receipts. It should be remarked, however, that the principal expenses of the Bombay and Ceylon Missions for the past year, were paid by E. A. Newton, Esq. of Calcutta; who not having drawn upon the Board for an equivalent at the time the Report was made out, they will be included in the expenditures of the present year. Besides the receipts above mentioned for general purposes, $1,056 were added to the permanent fund, which now amounts to $36,160. Also, $5,044 to the permanent fund for support of the Corresponding Secretary, which now amounts to $13,388. Also, $875 to permanent fund for Treasurer, which now amounts to $1,042. Also, for the proposed Mission College in Ceylon, $702. Also to the fund for the printing press, established in Malta, for the use of American Missionaries in Western Asia, $2,664. Making for this object, a total of D13,747; of which D8,758 remains unexpended. Including these donations for particular purposes, the total receipts of the Board last year, of all descriptions, amounted to D66,057; and the total unexpended funds of the Board, of all descriptions, amount to nearly or quite D60,000.

It is worthy of remark, also, that, to prevent uneasiness on the subject of salaries, a number of gentlemen, chiefly residing in this city, have, within the past year, generously come forward and offered a sufficient sum, including the interest of the funds set apart for that purpose, to pay the salary of the Corresponding Secretary *for the term of five years.* This is chiefly independent of their regular subscriptions.

We have already mentioned in a former number of this paper, that negociations are in process for the amalgamation of the United Foreign Missionary Society at New York, with the American Board. So far as we are informed, these negotiations are in a course of successful termination.

Between July 1, 1820, and Dec. 1, 1823, there were printed by the American Missionaries at Bombay, for their own circulation, 2500 copies of each of the four Gospels; 4000 of the Mahratta School Book; 41,980 Tracts, and 380 circulars in reference to the Mission. Total, 56,360. Also, 16,500 Tracts for the Bombay Committee of the British Society for promoting Christian Knowledge. They also procured the printing in Hindostanee, of 5000 copies of the Tract entitled "The Heavenly Way," at one of the native presses. Grand Total, 77,860, the cost of which was about 3000 dolls. A great part of the above publications were put into circulation within the above mentioned period; and probably all the remainder very soon after.

At Malta, 23,650 copies of tracts have been published: which, with those mentioned in the report of 1824, make an aggregate of about 40,000. Two editions of Wilson's spelling book have been printed, and the Pilgrim's Progress, translated into Modern Greek. This last, for the London Missionary Society. A second press arrived at this station in October, 1824.

CAUSE OF SEAMEN.

Progress of the Cause.—The Rev. G. C. Smith, the distinguished friend of seamen, in England, states in a recent letter, speaking of his labours for the royal navy, of which he was once an officer, that he has on his list of correspondents the names of nearly eighty men of war, in different parts of the world, in each of which, there are either religous officers or seamen, and in many, both! Twelve years ago, this could not probably be said of a single vessel. What a glorious demonstration of the utility of Seamen's Friend Societies?

[*Mar. Mag.*

SAILORS SAVINGS BANKS.

One of the survivers of the wreck of a vessel, which foundered at sea, returned home much enfeebled in consequence of his severe sufferings, and stripped of all he had with him. He had, however, by industry and economy, being a pious man, from time to time, lodged sums of money in the Boston Savings Bank, which on inquiring, in this otherwise destitute and helpless condition, he found now amounted to $500! With proper advice, most sailors would thus deposit a portion of the wages of every voyage, if Savings Banks were established specially for that purpose. The experiment has succeeded admirably in England. *ib.*

DONATION.

The condition of seamen is exciting the sympathies, and calling forth the benefactions of European Princes. We have already noticed the liberality of the Duke of York, the Prince of Saxe Coburg, and others, in this cause: we now have the pleasure of stating, that the king of Saxony, sometime since, ordered his ambassador in London, to subscribe in his name, to the British and Foreign Seamen's Friend Society, the sum of twenty-five pounds (111 dollars,) annually.—*Ib.*

Rather a *lean* donation for a king.

N. Y. Female Tract Society.—The Religious Chronicle informs, that at a meeting held on the 16th inst. the Female Tract Society of the City of New-York, which "has been, it is believed, for three years past, the largest and most efficient Female Tract Society in the world," resolved unanimously, to become auxiliary to the American Tract Society.

American Jews Society.—By Israel's Advocate for Jan. we perceive that the American Jews Society have determined to relinquish the Farm at Harrison, at the end of one year from the time in which it was engaged; and have given notice to Col. DAY, the superintendent, that on account of this new arrangement, his services will be no longer required.

The last report of the English Society for the Propagation of the Gospel, contains the following statement:

	£.	s.	d.
Subscriptions, donations, legacies, collections, &c.	3,747	6	9
Interest of Capital,	3,594	3	3
Parliamentary Grants,	20,281	5	0
Deficiency.			
Sale of Capital Debt to Treasurer,	4,393	19	5
	32,016	14	5

Incorporated Subscribers,	300
Associated do.	1,950
Other Annual do.	350
Donors under,	400

The Auxiliary Foreign Missionary Society of Worcester North Vicinity, have the past year paid over to the Parent Society the handsome sum of $616 56.

The Vermont Juvenile Missionary Society, during the year previous to their last annual meeting, appropriated for the relief of feeble churches, D375, and also employed between 150 and 180 weeks of missionary labor.

We learn that the Congregational Church and Society in Hardwick, Mass. have invited the Rev. JOHN WILDER, Jr. to become their Pastor.

At a late special meeting, of the Male and Female Education Societies, of Newark, N. J. subscriptions were made in aid of the funds, to the amount of $164 90.

MINISTERS IN VERMONT.

In the State of Vermont, there are ten Associations of Congregational clergymen, containing, in September last, 83 settled ministers, 24 unsettled, and 29 candidates. Total 136. At the same time, of this one denomination, there were no less than EIGHTY SEVEN destitute churches. By comparing these facts with others of a similar character communicated in September 1824, we find that in the course of one year the number of destitute churches was diminished nine, and the number of settled ministers increased six.—*Rec. & Tel.*

REVIVALS.

IN AGAWAN, (MASS.)

Extract of a letter from a young gentleman in Agawan, to the Editor of the Western Recorder.

"There have recently been remarkable displays of Divine grace, in this and adjoining neighbourhoods. Salvation has run down our streets like a mighty torrent, sweeping, (I was about to say,) every thing before it. This, however, I *can say:*—it was never so seen in our Israel. About sixty have been added to the two churches in this parish. At present, the work is somewhat abated; yet, the children of God still pray that his Spirit may not depart from us."

The Christian Secretary contains a letter on the same subject, in which is found the following paragraph:

"The Lord is at work in this place, by the power of his Spirit. Those who were stout-hearted and far from righteousness, are bowing to the mild sceptre of Jesus. Infidelity is shocked; the icy fortress of Unitarianism is thawed, and illuminated by the Sun of Righteousness. In short, sinners of all grades, and classes, and ages, are alarmed, and are crying for mercy; while saints rejoice in the work of the Lord."

It appears from a letter to the editor of the Christian Secretary that there is a revival at the present time at Whately, Mass. "which embraces all classes and extends to all parts of the town."

A gentleman writes us from Andover, that there is a revival in Reading—a town between that place and Boston.

The Baptist Register mentions, on the authority of a correspondent, that "Homer is again sharing in a reformation. The work has not yet become general throughout the town, but the present prospect excites a strong expectation that it will."

We learn, says the same paper, from a letter received the last week, that the revival continues in Scott, Cort. Co. and that between forty and fifty have been baptized and added to the church.

Extract of a letter from Elder Griswold, to the Editor of the Baptist Register.

Fabius, January, 1826.

DEAR SIR—

It is now five months since the first appearance of a revival in this place. It increased and spread slowly, until almost every neighbourhood has shared in the gracious work. It yet continues. Our meetings are frequent, large and solemn. In the midst of different denominations, we have had no contentions, or disputing, and no one has joined any other society. There has been but little noise from the distressed sinner, the happy convert, or the opposing world. Great union and peace have prevailed among us, without any thing of wildness. Fifty-nine have been received by baptism, six by letter, and three restored. The prospect for further additions is as encouraging as it has been at any time.

Elder Purrington has baptized 28 in Truxton, and the work continues.

HORACE GRISWOLD.

By a letter from a friend in Williamstown, dated Jan. 20, we learn, says the Recorder & Telegraph, that there is going on in that town, a most happy work of sanctifying grace. A considerable number have already found hope in the Saviour, and very many are anxious—some of them deeply so.

REVIVAL IN POLAND, (ME.)

The Report of the Cumberland, Me. Conference of churches, published in the Christian Mirror, contains an extract of a letter from Mr. J. P. Richardson who has been labouring at Poland for a season past, dated December 27th, as follows:—

"Four months ago, there was no congregational church in this place; now there is one consisting of sixteen members, seven males and nine females, all of them heads of families. The partners of six of the brethren are members of the same church with them; and the wife of the other has hopefully experienced religion, and will probably soon offer herself to the church. Four months ago, there was no particular attention to religion in this place; now, the scene is entirely changed. Many are inquiring, what shall I do to be saved? while others are rejoicing in hope. I do not consider myself authorized to state, how many are anxiously inquiring, or how many have been hopefully converted; but merely to state that there is a revival of religion in this place."

A correspondent of the New-York Observer, writes concerning the revival in Elizabethtown, N. J.

"The first decided visible appearance was on the first Friday of December, which was observed as a day of fasting, humiliation and prayer, by appointment of the Synod of New Jersey. From that time, the seriousness has been increasing, and for the last two weeks apparently with great rapidity and power. The number of cases of awakening, with which I am acquainted, now amounts to rising one hundred and from the present appearance we hope that the number will soon be doubled and more."

Revival at New Gloucester.—The work of the Lord in that place is still progressing. About thirty have been added to the Baptist and as many more to the Congregational church.—*Bap. Herald.*

A letter to the Editor of the Providence Religious Messenger, dated Pawtucket, Jan. 13th, says,

"In answer to your inquiry respecting the revival of religion here, I would observe that it yet gradually continues—I am not able to tell how many think they have experienced a change of heart. I have baptized, I believe, twenty-two; and there are a number more who we expect will soon go forward in this ordinance. On the whole the prospect evidently brightens; and although there has not been at any one time a powerful dislpay of God's grace and power in bringing a great number of sinners to the knowledge of the truth within a short time, yet the work appears to be thorough, and the present prospect is, that greater things the Lord our God will do for us."

A revival is also mentioned in Belchertown, Mass.

WESTERN RECORDER.

UTICA, TUESDAY, FEBRUARY 7, 1826.

United Foreign Missionary Society.—From a circular, issued by the Board of Managers of this Society, and published in the last Observer, it appears that at present there is a great deficiency in the funds of the institution: and that the managers are labouring under great pecuniary embarrassment, from which they can be relieved only by the prompt exertions of the Christian community. Among the causes of this state of things, are mentioned an increase in the expenses of some of the mission establishments; a general and unexpected decrease of donations; and the death of Mr. Crane, on whom had devolved much of the management of the affairs of the institution. The managers say, that "the receipts of the present year compared with the past, are trifling;" and they call loudly, on "their friends, auxiliaries, and congregations in connexion with the General Assembly, and Reformed Dutch, and Associate Reformed churches," for prompt and vigorous exertions towards raising the necessary funds. This call ought to be answered. The cause of the Aborigines, is at stake; and the circumstance that this society is hereafter in all probability to become auxiliary to the American Board of Commissioners for Foreign Missions, should operate as a farther motive in urging us to free it from every embarrassment.

United Domestic Missionary Society.—From a notice in the last Observer, it appears that Rev. Mr. Bruen has resigned the office of Corresponding Secretary to the U. D. M. Society; and that Rev. Absalom Peters, from Vermont, has been elected to fill the vacancy. Communications to the society are hereafter to be addressed to Mr. Peters, at No. 25, Dey-street, New York.

St. Lawrence County Bible Society.—The sixth annual meeting of the St. Lawrence Co. Bible Society, took place at Hopkinton, on the first Wednesday in January last; and from the Society's report which has just reached us, we learn, that according to the census taken by the Marshals of the county as recommended by the American Bible Society, there were in August last, out of the 4,511 families contained in the county, 716 families who were destitute of a copy of the scriptures. For the supply of this deficiency, the sum of $500 was found to be necessary; whereupon it was resolved that this sum be raised as speedily as possible; and that the destitute families shall be first supplied, before any other disposition shall be made of Bibles hereafter received.

The sums contributed last year, exclusive of grain and iron, amounted to 219 dollars and 32 cents.

Here then, is another example of a county Bible Society, endeavouring to supply all the destitute families within its bounds. In the mean time what are we bringing to pass in the county of Oneida?

A Day of Fasting & Prayer for Colleges.—The importance of prayer for Colleges, is pretty strongly set forth in a communication which we copy from the Recorder & Telegraph, to-day. We understand from the same paper, however, that the day recommended for this purpose, is not the 27th of February, as the writer supposes; but the *last Thursday*, which will this year occur on the 23d. This measure, it seems, was first proposed in 1823, when a circular, was sent to the colleges, and to several hundred churches, setting forth the nature and importance of the object. Several churches at first acceded to the proposal; and the number has since been increasing in the New England States. Have we not churches in this State, that need the blessing of Heaven?

Mr. Aikin's Sermon.—The third number of the Troy Review, continues the examination of Mr. Aikin's Sermon on Theatrical Amusements. Alluding to the principal positions laid down in the sermon, the writer says, "they will no doubt make many people stare, who are by no means destitute of patriotism, and morality, and virtue at least in their own estimation:" but he thinks that Mr. A. has fully accomplished his undertaking; and apprehends that "of the cool, dispassionate readers of the sermon, ninety-nine in a hundred will be of this opinion."

Alluding to the character of the theatre as unfolded in its history, the writer says sarcastically,

"If, indeed, the theatre is a good thing, it has been grossly slandered. It has suffered persecution both in Pagan and Christian hands. As to its origin, it is worthy of itself. It is the legitimate offspring of Bacchanalian revels; and as far as we are acquainted with its story, it has ever honoured its noble birth. It is difficult to tell which to admire and love the most—the mother or the daughter."

The writer tells us, also, that "the *American Congress*, in the incipient stage of our national existence, *fixed the stamp of their reprobation* upon this seminary of vice." Would that the present directors of our national affairs might not worthy of such an example!

"Public Worship."—We were not a little surprised at some of the remarks which appeared under the head of "Public Worship," in the last number of the N. Y. Religious Chronicle—a paper which stands deservedly high in the Christian community. The writer says, indeed, very justly, in relation to Church music, that "it is not possible to have this pleasing part of the religious services correctly performed in a promiscuous congregation:" and for the truth of this assertion he adduces sufficient evidence: but when he presumes to censure leaders for not pitching their tunes within a compass of voice which will enable all, or even the generality of singers to accompany him, and immediately afterwards discourages the practice of any one's carrying a distinct part by himself, he unfortunately shows that he knows very little of what he is saying; and that his well meant, but mistaken suggestions have originated in this want of information.

The *truth is*, that congregational singing must of necessity be *unmusical.* Leaders are here *compelled to roar like Stentors*, in order to exercise even a limited control over the confusion of tongues which ensues: And since the labor is their's, it is their privilege (if indeed there be any privilege about it) to pitch the tunes within the *proper compass of their own voices*, and leave the congregation to follow as they *can.* We have no great sympathy for those who thus continue to fill the place of presentors: but we dislike to see the *special sins of the congregation heaped upon their heads.*

Dissenters' Gazette.—In an English prospectus of a newspaper bearing this title, is found the following sentiment. Speaking of the contemplated paper, they say, "It has become a desideratum in their *families:* for it is both notorious and lamentable, that very *few* of the Daily Journals are fit to be left in the parlor." "If this be a severe reflection," they add, "it is not an invidious one; but its justness is felt by every conscientious father in the kingdom."

May not American Christians derive a useful hint from the preceding example? The irreligious and immoral tendency of many of our political journals, will not for a moment be questioned.

The first number of a new political journal has just been issued in this village, under the title of the UTICA INTELLIGENCER. The publisher is Mr. *Iru Merrell*, corner of Genesee and Liberty Streets; and the editor is Mr. *William Tracy*, recently from Whitesborough.—The paper appears well; and the editor declares that his "great object shall be, to guard the morals of community, to maintain the purity of republican principles, to propagate correct sentiments upon subjects of general interest, and to afford his readers of every class a fund of amusement and instruction." Terms $2 per annum.

The Columbian Star, as appears from the last number, has again changed editors. Mr. Meeham, who succeeded Mr. Knowles, as editor and publisher, has relinquished the paper to a Mr. Stow. The Latter Day Luminary, a periodical pamphlet, formerly published, we believe, by Mr. S. has been discontinued.

The New Chancellor.—We ought sooner to have stated that SAMUEL JONES, Esq. of New York, was appointed Chancellor of this State, in the place of Mr. Sanford, the late incumbent. The appointment, we believe, is a popular one; and the new Chancellor has entered upon the duties of his office.

School at Whitesboro'—A meeting of citizens in Oneida county, was held at Whitesboro' on the 26th ult. for the purpose of petitioning the Legislature, for the establishment in that place, of a State School, or Scientific and Military Academy. The plan of the institution is, to give such a course of education, as will be most useful to those who are not intended for any of the learned professions.

Triangular Bells.—In consequence of the request we made on the 24th ult. relative to triangular bells, we have received a printed circular issued by the Patentee of the state of New York, setting forth in general terms, on the strength of respectable testimony, the great superiority and cheapness of these bells, and stating that bells of this description for churches, court houses, academies, &c. will be furnished by the opening of next spring, or sooner when the metal can be obtained suitable for the purpose of making them. The bells it would seem, are made of cast steel, at a price not exceeding one half the cost of common bells, while the tone has also a decided preference. Application written or verbal, may be left with the Post Master, at any county seat. The Agent's name, is A. Curtice. Mr. C. promises to be in Utica, in a few days.

Amherst College.—The present number of students at this institution is stated at *One Hundred and Fifty-two.*

Extempore Sermons.—Mr. Marcus T. C. Gould, of Philadelphia, has undertaken to publish a series of such extempore sermons as are occasionally preached in the Methodist Episcopal Church, by distinguished ministers of that order. The sermons are to be taken in short hand, at the time they are delivered; and afterwards submitted in manuscript, to the examination of the preacher. Prayer, will occasionally be subject to the same process; and the publication is to constitute a periodical pamphlet, at two dollars a year, in advance.

The late Mr. Summerfield.—Arrangements are making in New York, for publishing the biography of the late Rev. Mr. Summerfield.

The communication of C. Y. though somewhat longer than those which have usually appeared in our columns, is of so interesting a character, that we could even have wished it *longer*. May we not hope for more favors from the same source?

DOMESTIC SUMMARY.

The habit of *reading in bed*, is practised by many, notwithstanding it is a dangerous and imprudent one. A gentlaman in London, not long since, who was in the practice of indulging in this hazardous manner, came very near being burnt to death. He was suddenly overcome with sleep, when he was aroused from his slumbers by an alarming sense of heat, completely enveloped in flames; but his cries called in immediately his servants, who relieved him from his dreadful and appalling situation.

[*Hamp. Reg.*

An occurrence similar to that mentioned in the foregoing statement, took place some time since, not a hundred miles from this village. A young man having read till a late hour, left his candle on the side of his bed; and notwithstanding his fingers were burned in moving the pillow, his drowsiness was so great, that he remained till he was nearly suffocated. He then went out of the room for water; and upon his opening the door, the smoke alarmed the people of the house, who succeeded in extinguishing the fire.

The ship Swallow, of Bristol, was wrecked on the Irish coast, on the 2d December, and every soul on board perished.

The American ship Janietta, Kirk, laden with dry-goods, valued at $300,000, was also wrecked at the same time. The crew, and some of the cargo saved.

The long protracted discussions between Russia and the Porte, respecting the principalities of Wallachia and Moldavia, are said to have been renewed with some asperity.

North West Passage.—Some of our contemporaries having stated that the expedition to the North Pole was totally abandoned, we can assure our readers that Capt. Parry is re-engaged to make another attempt, and will sail with the expedition early in the spring.—*Eng. pap.*

It is said that there has been a failure in Paris, for four millions. Name not given.

Emigrants for Liberia.—The Elizabeth City Star, of Jan. 14th, says, "On Thursday last, forty-three blacks left this place for Norfolk, to take passage in the ship Georgiana, for Liberia; which, including those mentioned in a former number of the Star, make eighty-three that have left this county."

A Bill against Widowers.—A bill is under discussion in the Legislature of Virginia, for prohibiting widowers from marrying sisters of their deceased wives.

Rhode Island.—Among the accounts allowed by the Rhode Island Legislature, at the session which has just closed, was one of $6 32 to a man for preparing the pillory, and repairing the fixtures for 'cropping' and 'branding' a poor rogue by the name of Palmer Hines.

Cause of the Coloured Population.—Resolutions have been adopted by the Senate of Pennsylvania, expressive of the opinion of the State, that slavery, being a national evil, the people and the states of the union ought mutually to participate in the duty and burden of removing it, and that the general government ought, if practicable, to adopt a plan for its gradual abolition.

The law of Maryland, which disqualified the Jews from hom holding offices, on account of their religious opinions, has been abolished by the legislature. They are now placed upon the same footing, and possess the same civil rights as every other religious denomination.

Fire.—On the 23d ult. a fire broke out in Charleston, S. C. and destroyed between 20 and 30 buildings. The loss of property is estimated at about $80,000. Not more than 20,000 of which was insured.

Young Men's Mercantile Library.—In five years, the young men who now compose the New York Mercantile Library Association, by dint of the most commendable perseverance and exertions, have collected a library of *twenty-two hundred volumes* of well selected books.

An aged Schoolmaster.—John Tilleston, who has taught a school in Boston for 72 years, entered his 92d year on the 31st ult. He relinquished the school about six years since.

A Meeting House burnt.—The meeting house at the Isle of Shoals, near Portsmouth harbour and erected almost entirely by benevolent efforts, was burnt on Monday evening of last week.

Useful Officer.—The Legislature of Maine, has appointed a Committee to contract with some suitable person to draft bills and resolves, and copy papers for the members.

The Consul General of France at Rio Janeiro; is charged with concluding a treaty of commerce between France and Brazil, with a recognition of the Independence of the latter.

Banks.—There are fifty-one banks in Massachusetts, the aggregate capital of which is $6,450,000. Of these 51, there are 15 (a large proportion) in the city of Boston. The average capital of each bank, is but $129,000.

The whole number, of the alumni of Yale College, from 1701, the time of its institution, to 1823, is 4171, of which number, 2182, are still living. The number of ministers educated is 1063, of whom 464 are still living.

A new paper is about being published in Boston, to be styled the *National Philanthropist*, the principal object of which will be, the suppression of intemperance, and its kindred vices.

The New York Society, for the relief of poor widows, and children, has assisted during the past year, 227 widows, and 600 children under 10 years. Receipts, including a balance in the treasury, 1,316 dollars.

The Hon. Salma Hale, of Keene, N. H. has obtained the premium offered for the best History of the United States, by the American Academy of Languages and Belles Letres in the city of New York.

Departed this life, on the 13th of Dec. Rev. Dr. S. F. Gellagher, a Native of Ireland, aged 69 years.

By a law now enforced in France, the heirs of an author loose their property in his works, ten years after his death.

It *is said* an arrangement has been made between Georgia and the Creeks. No circumstances are given, and of course, no judgment is at present to be formed about it.

Imprisonment for Debt.—A writer in the N. Y. American says that "during the last year, *Five Hundred and Twenty-eight human beings* have been *incarcerated* in the jail of this city for *debt*, without any allowance from the laws or the creditor, of *food*, *fire*, or a *bed!*"

The prospect of a speedy completion of the Chesapeake and Delaware canal, is very gratifying. In October last, only about 600 men were employed on this work, but they have since been increased at a great rate, and the total force now engaged on the whole line of the canal is upwards of 2500. Obstacles which appeared at first, to many, to be insermountable, have been overcome, or are vanishing before the powerful exertions of the present spirited contractors and their laborers.

[*Del. paper.*

CONGRESS.

The proceedings of Congress from the 23d to the 26th ult. have been received; but they afford very little matter which is of general interest.

In the SENATE.

On Monday, the accountability of public officers—an alteration in the laws of naturalization—the establishment of a Navy Yard—the case of Com. Porter, and the sale of Ohio lands, furnished the principal objects of attention.

On Tuesday, the preservation of the Capitol and Public Square—the case of Com. Porter, and a question on the printing and distributing of 60,000 copies of the Infantry Tactics and Rules, &c. occupied the attention of the Senate.

On Wednesday, "an act to authorize the Legislature of the State of Ohio to sell the lands heretofore appropriated for the use of schools in that State," was read a third time and passed.

The bill "for the benefit of the Columbian College in the District of Columbia," was read a second time and referred.

On Thursday, the engrossed bill, "in addition to an act entitled 'an act concerning discriminating duties on tonnage and impost,'" was read a third time, passed, and sent to the other House for concurrence.

HOUSE OF REPRESENTATIVES.

On Saturday, 21st, it seems the House did not adjourn, as motioned in our last, but took up, among other things, the Judiciary bill.

On Monday, it was

'*Resolved*, That the Secretary of War be instructed to report if the Corps of Cadets at the Military Academy at West Point can be increased without the expense of employing an additional number of Professors; and, if so, to what number the same may be increased.

Mr. Haynes, of Geo. laid on the table the following:

Resolved, That the Secretary of War be directed to communicate to this House a plan of the surveys of the waters of Virginia & North Carolina, executed under the orders of that Department, having reference to the proposed system of internal navigation near the Atlantic coast.

On Tuesday, after a large number of resolutions had been offered, the House proceeded to the consideration of the Judiciary bill, and was engaged in an animated discussion till adjournment, about 5 o'clock.

On Wednesday, Mr. Hamilton, from the Committee on Military Affairs, reported a bill "concerning the Military Academy at West Point;" which was twice read and committed.

On motion of Mr. Crambreleng, of N. York, it was

'*Resolved*, That the committee on Commerce be instructed to inquire into the expediency of amending the act of 1st March, 1823, so as to authorize the President of the United States to remove the discriminating duties now imposed on British vessels and their cargoes, upon their entry from any British American possession, whenever he shall have been officially informed that American vessels and their cargoes are in like manner admitted into the British American colonial free port.'

On Thursday, the subject of Washington's monument, and that of military pensions came before the House.

An engrossed bill further to extend the Judicial system of the United States, was read a 3d time, PASSED without debate or division, and sent to the Senate for concurrence.

An act making appropriations for Revolutionary and other pensions (says the N. Y. Daily Advertiser) passed at the present session of Congress, appropriate 1,352,799 to the Revolutionary pensions—and for the invalid and half pay pensions, in addition to an unexpected ballance of 150,000 dollars, the sum of 67,500 dollars. For pensions to widows and orphans, 12,000 dollars.

State Legislature.

The following are among the late petitions:

Of Philip Hone, and others, for legislative aid to erect a building for the deaf and dumb asylum in New York.

For a canal from Seneca lake to Chamois river; for a canal from Seneca lake to Tioga river; for a canal along the valley of the Susquehannah, from Essex co.; for authority to J. Gates, and others, to improve the navigation of the outlet of Lake George; for a life insurance company in Utica; of M. Dox and E. Hickok, relative to claims for water lime furnished for canal locks.

Of the Baptist Missionary Association, to be released from the payment of a debt due from them to the state.

In Senate.

On Saturday, among other things, the Senate went into committee of the whole on the bill for the relief of settlers on the lands purchased by the state, of the Stockbridge Indians, (Mr. Lake in the chair) and after discussing the subject till near three o'clock, the committee rose and reported, and then adjourned.

On Monday, Mr. Wright submitted the following resolutions which lie on the table:

Resolved, (if the Assembly concur herein) as the sense of this legislature, that a choice of President and Vice President of these United States, directly by the people in districts, is more republican in principle, and better adapted to the genius and spirit of our institutions, than to encumber that choice with the intervention of electors, as in the present mode; and that an alteration of the constitution of the United States, under proper regulations, to effect this object, and to produce a uniformity throughout the Union, in the choice of these important officers, is highly desirable.

Resolved, (if the Assembly concur herein,) as the sense of this legislature, that the power to appropriate the funds or monies of the union to the construction of roads, canals, and other internal improvements in or through the respective states, is not vested in Congress by the constitution of the United States: and further, that if such power can be inferred from any part of that instrument, it is so vague and indefinite, and so doubtful in its practical utility, that its exercise by the national legislature, is entirely inexpedient; and an amendment of the constitution of the United States, expressly prohibiting, or more clearly defining that power, before an attempt shall be made to exercise it, will be the only means of allaying the apprehensions already existing in many of the states, and will essentially contribute to the harmony and prosperity of the union.

On Friday, the Governor transmitted the resolution of the state of Kentucky, disapproving the resolutions of Georgia relative to the ingress and egress of slaves. Information was called for, on the subject of monies paid out for the encouragement of agriculture.

HOUSE OF ASSEMBLY.

On Saturday, Mr. Hull, from a select committee, reported a bill to incorporate an aqueduct association in Utica.

The house went into a committee of the whole (Mr. Tracy in the chair,) on the bill introduced by Mr. Thompson, to amend the act relative to partnerships. Considerable debate ensued, but the bill finally passed the committee.

On Monday, the bill concerning Gospel and School lots; and the bill to amend the act relative to the incorporation of Religious Societies, passed April 5, 1823, were read a third time and passed.

On Tuesday, the subject of elections occasioned some debate.

Mr. Bucklin laid on the table, a concurrent resolution to make the committees of the two houses, on that part of the governor's message, relating to the census, and the appointment of members, a joint committee.

The house concurred in the amendments of the senate to the bill relative to the settlers on the Stockbridge Indian lands.

The bill to amend the act relative to the powers and duties of supervisors, was read a third time and passed.

On Wednesday, the committee of the whole, (Mr. M'Call in the chair) spent some time on the bill to authorize the construction of a canal from the Erie canal to the salt works at Montezuma rose and reported;

Then, (Mr. Bowman in the chair,) made amendments to, and passed the bill to incorporate the Oneida Insurance Company in the village of Utica.

On Thursday information was called for, relative to the republishing of the arts &c. that have a bearing on the canals of this state.

Mr. Livingston brought in a bill relative to divorces.

The bills to authorize a canal from the Erie canal to the village of Montezuma, three-fourths of a mile; to incorporate the Rensselaer school in Troy; to incorporate the Safety Basin and Dry Dock Association in New-York; to amend the act relative to religious societies, were passed in committee of the whole.

On Wednesday, the governor informed that he had approved of the bill for the relief of settlers on Stockbridge Indian lands, and the bill to amend the act incorporating the Utica Turnpike company.

Mr. Donnelly brought in a bill on notice relative to bank. [It is to authorize the debtor of a bank to pay in notes of the banks, under all circumstances whether his demand be *assigned* or not.]

On Thursday, the question on the inquiry, whether any improper means had been employed to obtain the passage of the act to incorporate the Dutches and Orange Steam-boat Company, came before the house and excited some debate; also, Mr. Beardsley's bill, relative to the sale of churches.

On Friday, Mr. Stebbins, from a select committee reported a bill for the relief of the Western Baptist Convention of New-York.

FOREIGN.

Brazil.—The account that Bolivar, was about to attack Brazil has been discredited and the proclamation attribtued to him, has been declared a forgery. Later accounts, however, seem to favour the first report; and it is said that public sentiment in that place, would be in favour of the Liberator. But this is yet uncertain.

Guatimala.—In the first Constituent Assembly of Guatamala, in 1823, three Indian deputies took their seats, of whom two are ecclesiastics. An Indian was also elected Senator. The tribes of indians in that republic form more than half the population. By the constitution, they are placed on an equality with the descendants of the Spaniards.—*Alb. Adv.*

New South Wales.—There are said to be now in this country, upwards of *Twelve Thousand* male convicts, while the females do not amount to more than as many hundreds.

Spain.—the professors of the French and English tongues in Madrid have received orders to cease giving lessons. This is quite *selon la regle* in Madrid. The next step possible, will be, to imitate the Turk, and have nothing but mutes around the tyrant.

Petrified Wood—(WOOD CHANGED TO STONE.) An excessive drought in 1800, displayed to view on the bottom of the Mississippi river near Natchez, a flat of more than one hundred paces which was never before visible to human eyes. On this flat are to be seen trunks of trees in a complete state of petrifaction, bearing no marks of timber but the form.

A CARD.

The Rev. *Ralph Cushman*, of Manlius, presents his grateful acknowledgements to the ladies of his congregation, for contributing fifty dollars to constitute him a Life Director of the Western Education Society.

Married,

In Providence, R. I. on Wednesday evening, the 11th inst. by the Rev. Mr. Gano, the Rev. JAMES D. KNOWLES, former Editor of the Columbian Star, and now Pastor of the 2d Baptist Church in Boston, to Miss SUSAN ELIZA LANGLEY, daughter of Mr. Joshua H. Langley, of Providence.

In Concord, N. H. the Rev. JOSEPH BALLARD, of Medfield, Massachusetts, to Miss ASENATH GAULT, of Concord.

DEATHS.

At Northington, on the 5th instant, Rev. RUFUS HAWLEY, aged 84. His funeral was attended on the Monday following his death; and a sermon was preached on the occasion, by Rev. Mr. M'Lean, of Simsbury, from 2 Timothy, iv. 6. "For I am now ready to be offered, and the time of my departure is at hand."

Mr. Hawley was ordained to the work of the gospel ministry in Northington, Dec. 7th, 1769. He was pastor of that church more than 56 years. He so long enjoyed his health and strength, and the use of his rational powers, that he was able to perform the duties of his holy office for half a century. Possessed of more than ordinary resolution and perseverence, he was uncommonly active till a few years before his death. Many, who are far advanced in life, believe that they have nothing more to do, and that they can be justified in spending the evening of their days in slumber and useless inactivity. But this was not the sentiment of the venerable Mr. Hawley. It seemed to be his ardent desire to be doing something useful, till God should close his earthly pilgrimage. It was painful for him to think of retiring from the performance of every social duty, and from every scene of business in the vineyard of Christ While his whole frame seemed to be palsied, and to human appearance, he was trembling on the brink of the grave, such was his fortitude, and unwillingness to be thrown by as absolutely useless, that he would fearlessly perform long journeys to visit his friends, and children, and children's children, to give them his last instructions.

It may be said of Mr. Hawley, as of Barnabas, that "he was a good man, and full of faith and the Holy Ghost." As a minister of Christ, he was faithful and devoted to his work. His sermons were sound, plain and instructive. As a man of fervent prayer and exemplary piety, his praise is in all the churches. He did not labour in vain—it is believed that God gave him souls, as the seals of his ministry. He loved the people of his charge, and longed to meet them in heaven. And who would not rather be able to say these plain things respecting a departed friend, than simply, that he made a noise in the world, and was compassed about with a cloud of thoughtless admirers. While the memory of the wicked shall rot, the righteous shall be had in everlasting remembrance before God.

The ministerial character and religion of Mr. Hawley were uniform. He was a good man—he was a Christian, at home and abroad. Nor did the ardour of his piety diminish, as the infirmities of age multiplied. His path shone brighter and brighter. It was worthy of notice, that he had a growing attachment to the Lord's day, to a throne of grace, and to the solemn ordinances of God's house. He could adopt the language of the Psalmist, "One day in thy courts, is better than a thousand." Aged, and feeble, and infirm as he was during the last years of his life, he always went to the house of God on the Sabbath, when it was possible for him to get there. He gave the best evidence that he was prepared for the worship of God in heaven.

When we see the aged losing their attachment to the house of God, and feeling as if they had nothing more to do with the public duties of the sanctuary and the holy sacraments, we have reason to tremble for them, and to fear that their sun will go down in darkness. It is peculiarly interesting to behold the child of God bearing fruit in old age, and flourishing in the courts of our God. His hoary head is a crown of glory.

The venerable Mr. Hawley, during the last years of his life, was conscious that the time of his departure was at hand; but he enjoyed the consolations of the gospel. The opening scenes of another world did not fill him with dismay. "He was ready to be offered, Blessed are the dead who die in the Lord."—*Connecticut Observer.*

In England, Rev. William Warriner. He was one of the surviving few who laboured with the late Mr. Wesley, and was one of the earliest Methodist Missionaries, having accompanied the late Dr. Coke to India.

In Campo Bello, Rev. Job Cushman, formerly of Montville, Me.

In Paris, M. Daumee, a Senator of Hayti, and one of the commissioners of that Republic in France.

At Danvers, Mass. after a long and lingering sickness, Rev. Benjamin Wadsworth, D. D. aged 75. He has been pastor of that ancient church and Society, formerly called Salem Village, more than fifty-three years.

At Auburn, Major Richard Goodell, keeper of the state prison at that place, and late speaker of the Assembly of this state.

At Canajoharie, Montgomery co. on the 10th of Dec. Mrs. Elizabeth Frey, in the 92d year of her age. Mrs. Frey was the consort of Col. Hendrick Frey, with whom she had lived in the conjugal state upwards of 70 years, and was the last among the numerous family of brothers and sisters of the patriotic General Herkimer, who received his death wound whilst commanding the American forces at the battle of Oriskany.

In this village, on the 2d inst. Helen, only daughter of Mr. A. H. Jarvis, aged 3 years.

Suddenly, on the evening of the 28th ult. at Denmark, Lewis co. Mrs. Rebecca Root, consort of Wm. Root, Esq.

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.	
Jefferson County, Adams	1 dis
Niagara	
Washington & Warren, Sandy Hill	1
Barker's Exchange, New York	30 a 35
Bank of Plattsburgh	
Chenango	a 5
Mohawk	a 1 1-2
Central	a 2 1-4
Auburn	2 a 2 1-4
Ontario	2 a 2 1-4
Utica	2 a 2 1-4
Newburgh Branch	2 a 2 1-4
Rochester	2 a 2 1-4
Columbia—Hudson	1 a 1 1-4
Green County—Catskill	1 a 1 1-4
Catskill Bank— do	1 a 1 1-4
Geneva	3-4 a
Mechanics & Farmers', Albany	1
State Bank, do under $20	1
Bank of Albany, under $20	1
Orange Co. Bank, Goshen	1 a 1 1-4
All other Banks in this state	par
CONNECTICUT.	
New Haven	par
Bridgeport	par
Norwich	par
Thames Bank, Norwich	par
Fairfield Co. Bank, Norwalk	1-2 dis
Eagle Bank, New Haven	broke
Derby	
All other banks in this state	3-4 a 1 dis
RHODE ISLAND.	
All the banks in this state	1 a 1-2 dis
MASSACHUSETTS.	
Banks in the city of Boston	1-2 a 1 dis
Springfield	3-4 a 1
All other Banks in the State	1 a 1-2
MAINE.	
Wiscasset	broke
Hallowell and Augusta	broke
Castine	broke
All other banks in this state	1 a 1-2 dis
NEW HAMPSHIRE.	
All the banks in the state	1 a 1 1-2 dis
VERMONT.	
All the Banks in the state	1 a 1 1-2 dis
CANADA.	
Bank of Upper Canada	dis
All others	2 1-2 a 3
NEW JERSEY.	
State Bank at Camden	1 a 1 1-2 dis
Cumberland Bank, Bridgeton	1 a 1 1-2
Farmers' Bank, Mount Holly	1 a 1 1-2
Salem Steam Mill & Banking Co.	1 a 1 1-2
Notes of the above under $5	1 1-2
Lombardy and Protection	
State Bank at Trenton	
All others in the State	par
PENNSYLVANIA.	
Banks in Philadelphia	par
Chester Co.—Chester	1 a 1 1-2 dis
Delaware Co.—do	1 a 1 1-2
Farmers' Bank, Lancaster	1 a 1 1-2
Harrisburgh	1 a 1 1-2
Norristown	1 a 1 1-2
Easton	1 a 1 1-2
Germantown	1 a 1 1-2
Northampton	1 a 1 1-2
Notes of the above under $5	1 1-2
Silver Lake—Montrose	
Lancaster	
Farmers Bank—Hulmville	1 a 1 1-2
York Bank—Little York	1 a 1 1-2
Gettysburg	1 a 1 1-2
Chambersburg	1 1-2
Carlisle	1 1-2
Pittsburgh	2
Reading	1 1-2
Greensburg	8
Brownsville	8
New Hope	12
Do signed I. Q. Leake Cash'r.	
Other Banks in the state	15 a 95
MICHIGAN	
Bank of Michigan.	dis

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

STANZAS.

The Rose I planted at thy birth
  Has wither'd near the parent stem,
And lies upon the parent earth,
  A fast-decaying diadem;
Yet still upon the passing air,
  A dying fragrance wanders there.

A few short years, and thou shalt be
  As pale as lies yon withering flower;
While one by one thy beauties die,
  And one by one thy sweets expire;
So live, that when thy charms are o'er,
  Thy fragrance to the skies may soar.

London Congregational Magazine.

The writer of the following communication has our sincere thanks; and we hope that he will continue his favours.

For the Western Recorder.

LUTHER'S HYMN, or, MONMOUTH—OLD HUNDRED.

Mr. Editor,—Doubts have been expressed as to the fact of Luther being the composer of the tune called Luther's Hymn,—by others, Monmouth; but, surely, the universal tradition of his countrymen to that effect, is evidence sufficient of its authenticity, in the absence of every other claimant. His profound love and veneration for music are well known: in his *Table talk*, and his epistle to Senfelius, he declares music to be one of the most glorious gifts of God, but intolerable to demons, and to which Satan is a bitter enemy; he placed it above all arts and sciences, except theology; and he entertained a mean opinion of the abilities and dispositions of those who had no taste for it. With regard to his own compositions for the church, Sir John Hawkins repeatedly asserts, that Handel had been many times heard to say, that the 100th psalm tune, and many others of the finest melodies used in the German churches, one of which Handel himself sung to Sir John as a specimen, were his productions: (History, vol. iii. p. 77, 447—vol. v. 415.) of this, however, Dr. Burney says, that he could procure no authentic proof, (Hist. vol iii. p. 35.) but subjoins four of the tunes so ascribed, adding, that "such venerable melodies as these, when clothed in good harmony, have a solemnity of effect, that totally precludes every idea of secular music." Sleidan affirms, that Luther wrote the air to the 46th psalm, and the 81st is also enumerated among his compositions; his hymn against the Turks and the Pope, and the music to which he set it, says Mr. C. Butler, are generally known; and his *catechism, and even the Confession of Augsburgh, were versified, and set to music.* The 100th psalm tune has been attributed to the French Calvinists; it was, indeed, published in four parts, by Goudimel, in 1603, and by Claude le Jeune, in 1613, adapted to the 134th psalm, (Burney, vol. iii. p. 47.) but the earliest known copy of the air, bears the date of 1577, only 31 years after the death of the Reformer, from whom there seems to be no good reason for taking away the credit of its composition. In the following passage, which is abridged from Townley's *Illustrations of Biblical Literature*, (vol. ii. p. 296; 1821) a publication of his is mentioned, a reference to which would go far towards determining a point of some interest as to the authorship of these two popular tunes.

In an evening, before parting from his family and friends, Luther usually sang a hymn; and, in his hours of dejection, music frequently proved a delightful restorative. A short time before he ventured to administer the Lord's Supper in the German language, he composed and printed a very useful little book, containing thirty-eight *German Hymns*, with their appropriate tunes, in the preface to which, he supports the duty of church music, on the authority of David and Paul, adding that "he had subjoined the suitable tunes, to show that the fine arts were by no means abolished, through the preaching of the gospel; but, that in particular, the art of music should be employed to the glory of God; though he knew this sentiment was contrary to the romantic ideas of some teachers, who were disposed to allow nothing but what was purely intellectual."

The following testimony of Handel, to the excellence of Luther's musical compositions, is given in a letter of Sir John Pringle's to J. D. Michaelis, dated, 1769, and published in the *Literarischer Briefwechsel, von J. D. M.* vol. ii. p. 240, Leipsig, 1795, 12mo. "The late Mr. Handel, that celebrated musician, told me, that Luther had even composed the music of his psalms and hymns, and which he said was so excellent in its way, that he had often borrowed from it, and inserted whole passages in his oratorios." CROSSE.

Remarks.—The foregoing communication manifests considerable research on the subject to which it relates; and were it not for the *difference in character* which is discoverable in the melodies that are attributed to Luther, we should adopt the opinion of our correspondent without the least hesitation.

Old Hundredth, however, has much more polish and symmetry in it, than any other piece attributed to Luther. Monmouth, or the "Judgment Hymn," falls considerably short of Old 100th, in these respects: but all the rest that bear Luther's name, are composed in a very different manner, and to our feelings they are greatly inferior to the two above mentioned. Luther, then, probably did *not* compose *all* that bear his name: and it seems doubtful whether the best or the poorest ought to be attributed to him. We have seen somewhere a statement, that Old 100th was used in the German psalmody before Luther applied it to English verse; so, that for aught we can *ascertain*, it may have been composed anterior to his day: yet the *character* of the melody rather bespeaks a *later* period; and the same may be said of the character of the Judgment Hymn. The rest of the hymns are so inferior, that, in our opinion, they must either be more ancient than the ones above alluded to, or must have been composed by an inferior hand.

But, whether Luther really composed these melodies, or merely adapted them to the use of the church, his *example* is of equal consequence to the christian community.

We intended also to have added a remark on Dr. Burney's opinion of the "*effect*" of these old melodies, but we must defer it to another occasion.

COMMUNICATIONS.

BIBLE QUESTIONS,—*Continued Weekly.*

JOHN ii. 12—25.

Where did Jesus then go?
Who accompanied him?
Why did he go to Jerusalem?
What part of the temple was at that time greatly profaned?
In what way was it profaned?
What expression did Jesus give of his displeasure?
Must not this have been an astonishing exhibition of his power and authority?
What passage of Scripture was brought before the minds of the disciples?
What is the meaning of this verse?
Ans. It implies great anxiety to honor his Father and his religious institutions?
Did the Jews consider Christ as arrogating to himself too great authority?
To what did he refer them, as affording evidence that he was the Messiah?
Did they not designedly misapply his words?
What effect did this declaration of Christ produce on the minds of the disciples after his resurrection?
What was the effect of Christ's miracles during the passover, on many others?
What circumspection did Jesus exhibit?
What evidence is afforded of Christ's divinity?

For the Western Recorder.

It was evening. The sun was casting his setting beams upon the distant hills; the labourer was returning weary to his house, and all animate nature, was retiring to silence and repose. A few hours before, an affectionate wife, a tender mother, and a faithful friend, in all the loveliness of youth and beauty, had bidden an eternal adieu to the enjoyments of earth, and departed to another world, with a full hope of a blessed eternity. I have just been to the house of mourning, that I might look upon the face of the dead, sympathize with afflicted friends, and read a lesson of my own mortality.

She is gone, I repeated to myself—she is gone, and all our intercourse is sealed for the judgment. She now ranges the fields of immortality, and is conversant with the scenes of eternity.

As I rode slowly onward, my mind was hushed to solemn reflection, and I fell into a train of meditation upon the duty of *self examination* respecting the dead.

To inquire with a prying curiosity respecting the eternal state of our departed friends, were in the highest degree criminal; but to scrutinize the motives, the manner, and the effects of our intercourse with them is a duty; for we must meet them at the bar of God. Neither does it become us to judge the dead; but we are under immense obligations, to review the transactions which have passed between them and us, and the effect which this intercourse has produced.

That individual is dead to natural affection, who is not moved at the death of one, who has shared with him the common vicissitudes of life; neither are we to consider those as friends, who with "countenance unaltered and stoic brow" can stand around our death bed and our grave. Those only are worthy the name of christians and of friends, who are willing to *pre*-consider in what manner they can meet the spirits of departed friends, when they too, shall be called to their last account, and receive the award of their final Judge.

While our friends are with us in this land of hope, this state of probation, we enjoy many seasons of intercourse, and this intercourse does, in a greater or less degree, go to form their characters for eternity. We are not isolated beings, without influence, without opportunities for doing good, and without responsibilities. We live in the midst of moral agents, whose minds are capable of receiving, and do receive impressions from habits of social intercourse; and these impressions are good or evil, according to the character of the intercourse. Many, it is true, live as though they had no influence, no responsibilities, and no future account to render. They are wholly immersed in their own concerns; and regard with total indifference, the effect which may be produced by their conduct upon the mind or the character of their fellow creatures. They mingle in society, associate with their friends, see them die and deposit them in the grave, without one thought of the share they may have had in forming their character, and in fixing their eternal destiny. but the serious mind, when retired from the house of mourning, will commune with itself, and retrace the intercourse it may have had with the soul that is departed, with a desire to weigh in an impartial balance, all that intercourse, and to decide upon it, with eternity and judgment in prospect.

Though the living may not lay it to heart, yet, every instance of mortality, constitutes another "line upon line," of the numberless warnings which speed away and leave no trace behind.

With these thoughts in mind, and remembering that with the living, there yet remaineth a place for repentance, we may institute the inquiry, to what extent we should carry our self-examination respecting the dead? We may answer, to the full extent of our sins, and to all our intercourse with our fellow men.

Few die among the circle of our acquaintance, with whom we have not had more or less intercourse: and when they are dead and gone to eternity, we are bound to consider whether our society has blessed or injured them. They are dead; their day of grace is finished, and what has befallen them must befall us. If ever a retrospect of life is useful, it is when we take it under the impression that some one who knew us, and who resisted or yielded to our influence, has gone the way of all the earth, and has rendered his last account.

Too often, our lives are replete with follies, indiscretions, and misdeeds. How many are witnesses of these, and influenced in some degree by them! Thousands, whose faces we shall see no more till we meet in judgment, have touched us, as they passed to their long home, and have either been benefitted or injured by the contact. Happy if months and years have found us serving the Lord, and diffusing a pious savour to the children of mortality, as they have hastened on their way. The sole tenor of our lives should note us to the cloud of witnesses by which we are encompassed as followers of Jesus. The truth, that others are influenced by our conduct, forms no excuse for them; neither can we be excused if we have directly or indirectly thinned the ranks of Jesus, or gone with the multitude to do evil. In our occasional intercourse with those who are gone, we may have sinned: this should cause the tear of regret, and the sigh of genuine repentance. Our sins may reach to an unknown extent. Long after our spirits shall have done with all earthly intercourse, our sins and follies and indiscretions, may be spreading a baleful and destructive influence. Well, then may we pause at every opened grave, and reflect upon the sins "which are open beforehand going before unto Judgment."

When one dies who has been seldom seen, or but slightly known, that death may recall events which were fading from memory, and sinking into oblivion. If they have been once partakers of our sins, their death should teach us our duty. They have gone to report us to Him who made us,—their judge, and ours. To much that is wrong, they may have been privy: therefore we should take no rest, but in repentance; for the witnesses are all present to the heart searching God, and the most secret tho'ts are known. Something that will never tell in time—honour, shame or charity may conceal a multitude of sins, and induce a strange forgetfulness of the Omniscient eye; but we should never forget that *men, our associates, our companions*, are continually opening the evidence against us in the world of truth. Motives and actions known only to a few in eternity, tell, and are seen as they really were. Sins, which in time, were known only by few, and conjectured by others, but ever known to God, go with our associates beforehand to judgment, and stand on record to await our coming. That *eye of the world*, which now frightens us from the Saviour and his cross, beams upon us from the abodes of spirits, and scrutinizes and reveals the past; and judging like God, when he surveyed the sons of men, awards, "there is none that doeth good, no not one.

We see then, that the range of examination respecting the dead, is not circumscribed. It reaches the whole tenor of our lives, and takes in our occasional intercourse with our fellow mortals. But when our character and conduct are more decidedly known, it should be more close and impartial.

We move in different stations in life, yet we have many above us, below us, and of the same rank, whose eye is fixed upon our conduct.—They may express no opinion respecting us, yet an opinion is formed. Our life is not without its influence. With our sentiments, many are acquainted, many have witnessed our actions both in the business and recreations of life, and have felt their impression. If, therefore, we have in any way, been instrumental of turning any from holiness, or of preventing them from taking hold on eternal life, when their day of grace is forever past, we ought to know that we have been the means of shortening it, and of effecting, in some degree, their ruin. Can we excuse ourselves, even in light matters to the departed spirits of our friends? With regard to our intimate associates, the voice of nature and of friendship, is asking, what means have been left untried for their eternal welfare? It is not enough that we have not *injured*, but have we been *faithful*?

When our friends die, recollection, ever busy, will ruminate, not only upon all we have done to save them alive, but also, upon all that might have been done; and if perchance, we discover some neglect, we are filled with sorrow and regret. And even towards enemies, this voice of nature does not cry in vain. Truths which we were before unwilling to admit, are now forced upon the mind, and the language of forgiveness, passes between the living and the dying.

These are natural feelings, and they may be experienced, even where there is no religion; but they are closely connected with it. When the heart is tenderly alive to serious impressions, we may hope that there is fire from the altar of the skies, and it should not be quenched. But shall we see the shroud cast over the dead, and not indulge the reflection that the vanities of life, are over? The pleasures, the enjoyments and the cares of life are forever past, and the living should lay it to heart.

Surrounding the grave, to pay the last tribute of respect, while "dust to dust," is telling how vain are all earthly things, remembrance should revert to the share which we have borne in the anxieties and toils upon which the tomb is closing. We think for the dead, that they should have stood in preparation, but we are bound to think for ourselves. For the dead, we think that had they anticipated their speedy dissolution, much would have been unheeded, for which they toiled and were anxious. But we should not stop here. Let us proceed, till we feel that we shared with them in toil and care, and in the full confidence of protracted years, and that with them, we looked upon death as far away. Even if no glaring sins, no gross unfaithfulness, embitter the reflection; this of itself, is a solemn consideration. While life flowed in an even current, and we were thoughtless of its rapid course, with our friend who is gone, we were hastening across the vale of time, and passing to eternity. Who that has lost a friend does not find occasion to regret that they thus accompanied and are parted till the heavens are no more? But let examination enter the domestic circle, and solemn inquiry go through our homes.

There, tender affection watches the last, the dying wish; and hope, vitally alive, looks on till she melts in tears, upon the cold and lifeless clay. Those who are pledged to share life's joys and ills—parents and children—they who should best know each other, must not deem the exhortation to examination as ill-timed and unsuitable. They, too, may have felt the divisions of the grave, and wept over the bed of death. Those attentions which soothe the mind and check the rising grief, are well.

It was at the grave of a friend, that *Jesus wept;* but while he was thus touched, & mourned with weeping relations, he spake of *faith in God.* Our beneficent Maker has appointed the relations of life for blessing and for duty; and when the sun of our hopes goes down, there is permanent satisfaction in the reflection, that in the domestic circle, we have studied the happiness and the well-being of those whom we have followed from that circle to the grave.

The bloom and the glory of earth wither in a moment, but in the new heavens and in the new earth dwelleth righteousness; and in that place should be fixed and centred all our hopes. From thence, the dead cannot come to us, but we may go to them. If it were not so, Jesus would have told us. In vain we labour and mourn, if this is not our trust. Gloomy must be the thoughts of our souls, if we have said or wept adieu, without having a hope in Christ, that we shall meet to part no more.

But if we had not the mercy which warns us from the tomb, we shall be in danger of forgetting the house of mourning—the bed of death—the word of God—the comforts of the gospel; and we are shrouding our hopes for eternity in the pride of our hearts, till they shall *lay us with the dead.*

The dead praise not the Lord. As they go to the land of silence and perpetual gloom, they call upon us to "make our peace with God." If we have known them; if they have been our associates and our bosom friends, we are called to examine whether we have hindered them from praising the Lord.

These things demand our undivided attention, if we value our souls. We shall not be profited should we lose our souls, though we should gain the whole world in exchange. The dead are sensible of this. Are they around the throne? "There is joy in heaven over one sinner that repenteth." Are they in hell? Their prayer is, "I pray thee, therefore, lest they also come to this place of torment." What they would testify, the Spirit of God has revealed, and would persuade us to believe. C. Y.

MISCELLANEOUS.

MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

From the London Evangelical Magazine.

It is not without a pang of regret that we profess our belief that this long lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgement must have reached its utmost maturity, cannot for a moment be doubted. Whatever therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage they were in many essential particulars, wretched, erroneous and unscriptural. It is indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature—that he held the materiality and death of the human soul—that he denied the doctrine of justification by faith alone, without works—that he maintained in unqualified terms, the total abrogation of the decalogue—that he resolved the institution of the Christian Sabbath into a mere matter of expediency—that he pleaded for the lawfulness of polygamy—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characterestic of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars must forever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God.

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of heaven! How affecting is it to see the most stupendous intellects fallen victims to the sorcery of an ingenius though deceitful theory, while the unlettered peasant holds on in the even tenor of his way, believing what God has said, and obeying what he has commanded!

From the Recorder & Telegraph.

"Conference Sermons."

A volume of Sermons has just issued from the press of Messrs. Carter & Adams, Amherst, Ms. designed to be used in Religious Meetings where a minister is not present. The author, Rev. Daniel A. Clark, is very favorably known as a sermonizer, and in this volume has collected some of his best efforts. The Sermons are fourteen in number, and embrace the following general topics:—the Church safe—the only true God—unregenerate men without holiness—the Gospel sustains the Law—correct views of Christ essential—Christ redeems and sanctifies—terms of acceptance with God—the man of God distinguished—sinners made useful to God's people—wrath conquered by kindness—gospel truth defined—an honest ministry—the rich believer bountiful—nothing but the Church safe.

The first of these discourses has already passed through several editions in one form or another, & so far as we know, has been universally well received. It is no trifling commendation of its merits, that it should have been included among the publications of the American Tract Society.

Michigan.—The Detroit Herald states, that the sum of $75,739 was received at the U. S. Land Office in that town, in the months of May and June last, and that the population of the territory has been more than doubled in three years. Fifty-eight buildings have been erected in Detroit the present year.

A Good Example.—The Grand Jury of Norfolk have notified all persons within the County licensed as Retailers, that they "are determined to notice and present all violations of such Licenses which may come to their knowledge; in order to repress, if possible, the evils which seem to be increasing, in consequence of the illegal sale of Mixed Liquors by those who have only a Retailer's License."

The people vs. *David Baker.*—On Tuesday the 27th ult. the cause of the people *versus* David Baker, for two alleged libels on General Jasper Ward, of the Senate of this state, came on for trial in the Circuit Court, before Judge Edwards, and was not concluded till Wednesday afternoon at 4 o'clock, when the Jury, after being out a few minutes, came into Court with a verdict in favour of the defendant. Thus has terminated this affair, which has occupied much of public attention for some time past, and we exceedingly regret that we are compelled to say, that the charges of *bribery and corruption* made by Mr. Baker, are by this verdict fully sustantiated.

The evidence adduced is, we understand highly interesting, and discloses some particulars respecting lobby members and lobby influence which ought to be known by the people, who are not, we are inclined to believe, sufficiently well informed as to the conduct of many of their servants. We hope to see an able report of this case.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.
Utica, June 23. 83 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 134

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 74tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 2tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44t

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m7S

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*